The Intereſt OF ENGLAND IN THE Proteſtant Cauſe.

Zach. 4. 6.

Not by might, nor by power, but by my Spirit ſaith the Lord of Hoſts.

Iſa. 59. 19.

They ſhall fear the name of the Lord from the Weſt, and his glory from the riſing of the Sun: When the enemy ſhall come in like a flood: the Spirit of the Lord ſhall lift up a Standard againſt him.

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The Interest

OF

ENGLAND

The Intereſt OF ENGLAND IN THE Proteſtant Cauſe.

THe Duke of *Rohan* in his life time a wiſe Statesman, an excellent Captain and a zealous Proteſtant did write a Solid diſcourſe, to ſhew the Intereſt of the States of *Europe*, wherein upon moſt rationall grounds, he doth make it appear, that the Intereſt of *England* is to make a third party in *Europe*, upon the Proteſtant account, to ballance all publick affairs and State-tranſactions between *France* and *Spaine*: and doth aſſert that if the State of great *Britain* doth not divide and weaken it ſelf by civill controverſies; no forraign State can moleſt it; but it will be able to uphold the perſecuted Proteſtants every where, and ballance the powers of *Europe* ſo between *France* and *Spain* that neither of them ſhall become too potent to ſway the

affairs of *Europe* Monarchically for their own ends; which is the constant design of those two opposite Nations.

His discourse will be found by all that read it very rationall and clear; but he onely reflects as a States-man upon the outward circumstances of humane affairs, and the ways which *Policie* doth suggest to ballance power with power, and treaties by treaties, and correspondencies by correspondencies, concerning the transactions which are between States: and by these means he would have *England* to interpose in all publick affairs to make it self considerable; wherein he stands up for the honour of *England*, and the advantage of the Protestant cause as a States man in matters belonging to his element: But there are other matters of farr greater weight, concerning the interest of *England* in the Protestant cause, then any he doth mention or could speak of in his time; which now ought to be taken into consideration, not so much upon a State, as upon a true Christian account.

For the Protestant Cause (if rightly understood) doth not rely upon such State transactions as hee doth mention, but is bottomed upon matters of a higher nature; which few States men understand or regard; for they measure all things in the ballances of *Power* and *Policy* as they may tend to the *settlement or unsettlement* of their present *greatness*, or to the *furtherance or hinderance* of their future *designes*. But the Protestant Cause (if rightly understood) is not so much upheld and propagated by the ballance of power and policy as of *Righteousnes* and of *Truth manifested*. By the ballance of *Righteousness the liberty of Christians* is mainrained, that the Tyranny of power may not make them slaves to the lusts of men, and by the ballance of *Truth* (*which is the Word of God*) the understandings of Christians are enlightned to discern pernicious errors to avoid them, and their wills directed to follow the ways of Godlines wherein their strength doth lye, to advance the Kingdome of Christ in their generation.

For whereas all the States of the world do mind nothing else but their own greatnes, in might, in honour, and in riches,

riches above their neighbours: The Proteſtant Cauſe doth aim at nothing properly but at the greatneſs of Jeſus Chriſt, that his Kingdome of Truth, of Righteouſneſs, of Peace, and of joy in the Holy Ghoſt may bee exalted and ſet up in the hearts of all men, above all other advantages of might, of honour, or of riches: So that the Proteſtant Cauſe is not to be taken for a Combination of worldly powers in a league to oppoſe the Papiſts by outward might, but to be a conjunction of heavenly powers, that is of ſpirituall virtues and grace to be held forth in the way of impartiall Chriſtianity, whereby the Kingdome of Satan (which Popery doth uphold) will be at laſt made manifeſt and overthrown.

And to bring this to paſs, the means which God hath ordained to advance the Kingdome of Jeſus Chriſt, is to be ſet a work in a Goſpell way; which is none other but the Communion of Saints in ſpirituall concernments of Truth and Righteouſneſs. And this Holy Communion cannot be entertained without a *Religious correſpondency* to maintain and propagate the common Intereſt of the ſouls of men into Chriſt's Kingdome, which is the proper work of the Proteſtant Cauſe, and ought to be the main deſigne of thoſe who are obliged to proſecute the ſame.

And although all Proteſtants as ſuch are all equally obliged to mind unanimouſly the advancement of this Cauſe; yet I conceive that the godly party of theſe Nations, are more then any others ſtrictly and ſolemnly obliged thereunto: & that therefore they ought more then others to lay it ſeriouſly to heart, and to act therein more directly and profeſſedly, that is, to lead other Proteſtants in the way for the diſcharging of their duty.

The reaſons which move me to hold forth this aſſertion, I have thought expedient, at this juncture of time, wherein the great Aſſembly of the repreſentatives of the Nations is met, to lay open; that ſuch as are ſober minded, godly, wiſe, and conſcionable Chriſtians, who are intruſted with the great concernments of theſe Nations; may be put in mind of the engagement which before God and men doth lye upon them,

And that there may be no mistake of the true aim of this discourse: the thing to be made out and insisted upon is this.

That all who are godly and faithfull in the three Nations are bound in Conscience before God and towards all the Churches of Christ jointly to intend a Religious correspondency with forrain Protestants, that the Kingdom of Christ in this our generation may be advanced by the communion of Saints, which we are more strictly bound to prosecute towards other Churches, then other Churches are unto us. Nor is the State it self, for so farr as it is a Christian State, free from this engagement.

And to prove this I shall first consider the engagement of the Godly, and then of the State as Christian.

The engagement of the Godly will appear from three grounds.

First, from the truth of the Christian Religion whereof we make profession.

Secondly, from the sad condition wherein all the Churches are at present.

Thirdly, from the designes of the adversaries and their attempts to ruine the Protestant Cause.

Of the First.

THe Truth of the profession of Christianity doth oblige all that are Godly to maintain a Religious correspondency with their Brethren of the same profession in three respects.

First, in respect of the substantialls wherein the Truth of the profession doth consist.

Secondly, in respect of the ends for which the gifts and graces of God are given to us, and received by us in the profession.

Thirdly,

Thirdly, in reſpect of the means by which theſe ends are attained.

1. The ſubſtance of the profeſſion doth conſiſt in the ſoundneſs of the doctrine of Faith and in the holineſs of life of the profeſſors, *Tit.* 1. 1, 3 9. and 2. 11, 12, 13, 14. and thoſe that make profeſſion of Chriſtianity are obliged by the ſpeciall command of God to maintain and advance both theſe one towards another, 1 *Pet.* 4. 10. and towards all men, *Mat.* 5. 16. by the Communion of Saints, which conſiſts not only in the conjunction of believers to ſtrive together for the Faith of the Goſpell, *Phil.* 1. 27. *Jude.* 3. But alſo in a reall endeavour to ſtrive one for another in prayers, *Epheſ.* 6. 18. And by the conjunction or rather communication of their gifts and graces to provoke one another to love and to good works, *Heb.* 10. 24. Now ſuch endeavours as theſe cannot poſſibly be put forth by any, except they maintain ſome Religious correſpondency one with another to that effect; therefore ſuch a correſpondency is abſolutely requiſite to be intended and upheld between all the Godly of theſe Nations, and their neighbour profeſſors of the Truth; And if we mind it not, it is evident that we come ſhort of a Fundamentall duty, and fall under the guilt of breaking the Communion of Saints; of neglecting the fight for the Faith, and of careleſneſs to provoke one another unto love and good works, which God will certainly require at our hands if wee continue ſo to do, having ſo great cauſe and ſo many and fair opportunities to do otherwiſe.

2. The end for which God doth give the gifts and graces of his Spirit unto the Saints; is, that the members of the Body of Chriſt ſhould profit thereby one towards another, 1 *Cor.* 12. 7. and that they ſhould trade therewith to gain more graces for themſelves, *Luk.* 19. 12, 13. *Mat.* 25. 14. But it is no more poſſible to do this without maintaining an intercourſe of Spirituall Correſpondency one with another, then it is poſſible to the diſ-jointed members of a naturall body, to conveigh blood and nouriſhment each to other.

ther. Therefore a course of Religious Correspondency is absolutely necessary for this cause also: And if this be not intended, God's aim in giving his gifts unto his Saints and Churches is not fulfilled, and he will certainly deprive such of the gifts which they have received, who continue under the guilt of not making a right use thereof. For if the end of God's giving should bee answered by our receiving, then wee are bound in Conscience to receive grace onely for the advancement of his Glory, 1 *Corinth.* 10. 31. and of our mutuall edification, 1 *Cor.* 14. 26 and *Rom* 14. 19. and 15. 2. And if these two ends are so subordinate one to another, that God cannot be glorified otherwise by us, then by this, that wee bring forth much fruit one towards another, *John* 15. 6. (for our good cannot reach to him as *David* saith, *Psal.* 16. 2. but to the Saints that are in the earth, and to the excellent ones in whom ought to be all our delight, *Ibid. ver.* 3.) then it will follow that the main use of all grace, is the improvement thereof towards others. But it is not possible to intend this improvement of our goodness towards the Saints for mutuall edification, except we use means to know one anothers spirituall condition by some course of spirituall Correspondency; Therefore such Correspondency is wholly necessary to be settled and entertained, if we will not deprive God of his glory, and the Saints of the interest which they should have in us by the right use of our Talents towards them.

3. The means by which these ends are to bee attained, is to endeavour to keep the Unity of the Spirit in the bond of peace, which we are commanded, and by many reasons exhorted to do, *Ephes.* 4. 3, 4, 5, 6. Now this endeavour being the effect immediately flowing from Charity which is the chiefe edifying grace as appeareth by, 1 *Cor.* 8 1 and *chap.* 13. *per totum*, and *Ephes.* 4. 15, 16. And seeing Charity cannot be maintained, nor edification advanced, nor the unity of the Spirit upheld, except there be an endeavour put forth to take notice of one anothers state; therefore a Correspondency for mutuall intelligence in spirituall matters tending to unity

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and peace in the profeſſion of the Truth, is a thing abſolutely neceſſary amongſt ſuch as intend ſincerely to uphold the Truth of the Goſpel-profeſſion; or if they intend it not, it is evident that they come ſhort of the Fundamentall duty of the life of Chriſtianity, by neglecting the means of mutuall edification wherein God is chiefly glorified, and ſuch as continue in this neglect, and order not their way aright in the profeſſion of the Goſpel, ſhall never ſee the ſalvation of God, *Pſal.* 50. 23.

Of the Second.

THe preſent ſad condition of the Churches comes under a twofold Conſideration, the one is in reſpect of their unacquaintedneſs with one anothers ſtate; the other is in reſpect of the oppoſition at which they are to croſs one another in their ways.

'If the Proteſtant Churches though agreeing in the ſame Faith, and in the Rules of order be conſidered as unacquainted with one another's ſtate, and conſequently at a diſtance in their mindes one from another: Two evils ariſe from thence; Firſt they not onely make void the Truth of the holy profeſſion by the neglect of the Duties belonging thereunto whereby the name of God is diſhonoured, their own mutual edification hindered, and the glory and comfort of that unity which ſhould be amongſt them in the manifeſtation of love and holineſs, is darkned: But by this means they being at a diſtance and diſ-jointed from each other are void of that care which the members of Jeſus Chriſt ſhould have one of another for their mutuall good, and become lyable to all the inconveniencies which are incident unto a ſolitary condition whereof *Solomon* gives us briefly the heads, *Eccl.* 4 9,10,11,12.

which are the want of help in bad occurrences, want of encouragement and counsell in good enterprises, and want of defence in cases of opposition. Therefore saith he, *two are better then one, for they have a good reward for their labour*, ver. 9. The meaning is for their joining in labour, and this good reward is their freedom from the forenamed inconveniencies which one that is alone is subject unto. For saith he, *wo be to him that is alone, when he falleth there is none to help him up*, ver. 10. that is, if a mischance happen or he lye under it, there is none to remove it. And *again if two lye together they have heat, but how can one alone be warm*, ver. 11. If two lay their heads and hearts together in one design, to contrive it or put it in execution, they will warm one anothers affections and resolutions, but one alone can add nothing to his own wisedom, courage, or strength: and then *Solomon* saith, *if one prevail against one, there are two to withstand him*, ver. 12. That is if an adversary assault one alone he may be overcome, but if there be two to make resistance, the adversary is not like to prevail, and then a *threefold cord is not easily broken*, ver. 12. This is the advantage of joint labours which a solitary working is deprived off, as this is true in a single person, so we may say of single bodies or solitary Churches: Wo to the Churches that are alone, for if they fall into scandals or divisions, there is none to help them but they crumble away to pieces within themselves of which we have too too many sad experiences; and if a Church alone would advance any good work, it can do it but coldly and without effectuall zeal, and this also is no less evident; and if any adversary set upon any of them being alone, they may be conquered *dum singuli pugnant* (saith *Tacitus*) *universi vincuntur*; he saith it of the Brittish Cities whil'st every one fights singly, all of them are conquered, what he said of the Cities we say of the Churches, their want of correspondency and communion in their spirituall warfare, to join together in the fight for the Faith of the Gospel, doth expose them to be conquered by the power of Antichrist, and it is observed that Popery never prevailed more since the Reformation then now

In vita agricolæ.

now it doth. By all this it is apparent how neceſſary the Aſſociation and Correſpondency of Churches is, and what danger they put themſelves and the whole body of the profeſſion to, who love to ſtand and walk by themſelves alone, and if it be both good and pleaſant for Brethren to dwell together in unity, *Pſal.* 133. *ver.* 1. and ſo good that all ſpirituall graces (ſuch as were typified by the anointing of *Aaron*) *ver.* 2. and all temporall plenty (ſuch as the dew of *Hermon* doth bring with it) do follow thereupon; and if it hath the rich promiſe of a bleſſing for evermore to bee commanded there where Brethren dwell together, and dwell in unity, *ver.* 3. then it will follow undeniably, that where they dwell not ſo together but are diſ-jointed and without any mutuall correſpondency, there can no ſuch bleſſing be expected, which woefull experience doth ſpeak aloud unto us. It will be needleſs to be large upon this theam of ſolitary walking to ſhew the inconveniencies that ariſe thereupon; there is none ſo void of all ſenſe and reaſon but he doth ſee and feel the ſame.

But if the diſtance and unacquaintedneſs of Brethren doth bring ſuch inconveniencies upon them, what will their oppoſition and walking croſs to one anothers welfare do? Nay, what hath it not done already? We may truly ſay that there is no ſpiritual nor bodily evil befallen to the publick ſtate of Proteſtants, but their croſs walking to one another hath either occaſioned it, or aggravated the evill thereof, and this is the more to bee lamented and blamed, the leſs cauſe there is in their profeſſion for ſuch oppoſite walking: for if any will but look upon the rules of that faith and obedience which all parties do profeſſedly own, it will ſeem contrary to all common ſenſe and reaſon that they ſhould be oppoſite one to another, for it may be wondered at, how it falls out amongſt intelligent men, that their underſtanding in fundamentall matters of Faith being ſo fully conſonant, their affections ſhould be ſo far diſſonant: and again in matters of duty, their conſcience being for the main, bound up to one and the ſame Rule, which is the Word of God; how they ſhould be at ſo much diviſion and ſtrife about the application of that Rule

unto leſſer matters. Furthermore it is no ſmall wonder unto me, that they having the Oracles of God, and therein two Rules of ſcripturall Interpretation preſcribed, *viz.* the Analyſis of the Text, and the Analogy of Faith; that the ſcholaſticall way of handling Evangelicall debates ſhould bee ſo much in uſe, and that in the debates about the depth of ſecret and unſearchable myſteries (which all ſides confeſs to be ſuch) there ſhould be ſo much Animoſity. And laſtly, that where the ſubſtance is agreed unto, and in the outſide of profeſſion onely, there is ſome difference about prudentiall and circumſtantiall matters of Order, Diſcipline, and Government, there ſhould be ſo little condiſcention and mutuall forbearance made uſe of; notwithſtanding all the acknowledged precepts and duties of Chriſtian charity, and long ſuffering for mutual edification. Now that from this unreaſonableneſs of diviſion, and the great want of moderation and diſcretion, in managing the ſame, ſcandals and offence ſhould infinitely be multiplyed amongſt the Churches is no wonder at all; for how can it bee otherwiſe, when all charitable thoughts are layd aſide, and no bowels of compaſſion by reaſon of humane frailties entertained, but that all manner of provocations to offences will on all hands be both given and taken; whence prejudices will continually be more and more heightned, and the Spirit of ſtrife wil (as we ſee it doth) carry on the parties to imbrace in their oppoſite courſes, worldly intereſts of a contrary nature, that they may croſs each others advantages: by which means the world takes inſenſible poſſeſſion of the hearts of Profeſſors which makes them for the moſt part mind more the formality of their partiall way, then the ſimplicity of the Goſpell, and the power of godlineſs: ſo that the life of the ſpirit (though much pretended unto by ſome, and not altogether unknown to others) cannot break through to work any ſenſible effects of holineſs and ſpirituall edification; but all the means thereof, and the ways of holy communion being either neglected or obſtructed, and the prophane world obſerving our miſcarriages, the way of Truth and Holineſſe is evill ſpoken

ken of by them, and the name of God is blaſphemed for our ſakes.

Now to remedy theſe evills, and to draw the Churches to ſome principle or degree of ſpirituall unity, that the wrath of God may be prevented (which may juſtly ſuffer us to devour one another, till we be conſumed one by another, or the Candleſtick removed from us all) let us mind but one Apoſtolicall rule to be put in practiſe amongſt us, whereof the equity is altogether undenyable, and there may be yet ſome hope of our preſervation in ſtore. This Rule is given to the *Philippians* to heal the breach which was between the Jews and Gentile Believers about the matter of Circumciſion, and it is this: *If ye be otherwiſe minded, God ſhall reveal even this unto you; nevertheleſs whereto we have attained already, let us walk by the ſame rule, let us mind the ſame thing.* If then we could be ſo happy, as to be able to perſwade the Churches to obſerve this part of the Rule, one towards another: Firſt, namely to bear each with others imperfection in knowledge, till God reveal further his Truth; and then if in the mean time they would own another in that whereunto they have already attained; and therein walk by one Rule, and mind the ſame thing: that is, intend that good towards others, which they would have others intend towards them; the miſchief which through the neglect of this duty is like to enſue might be prevented; but how to make the Churches ſenſible of the neceſſity of obſerving this Rule and precept, is ſcarce imaginable, except ſome godly party would profeſſedly own this as a duty towards them all in common, and undertake to provoke them by ſome Religious way of Correſpondency to a reciprocall practiſe thereof. Which at this juncture of time none can do ſo advantagiouſly nor is bound to do ſo carefully as the godly party which appears in *England*. Therefore again ſuch a Correſpondency is abſolutely neceſſary for the Churches upon this conſideration, namely to preſerve them from the fore-named evills of their home-bred diſtempers, and from the wrath which undoubtedly will follow thereupon, if they continue therein. Phil. 3. 15, 16.

Of the Third.

THe endeavours of the adverſaries of the Proteſtant Cauſe are of three ſorts, according to the Principles and inclinations of thoſe that are oppoſite unto it.

The firſt ſort are the Profane and Hypocriticall Profeſſors who are within their own boſom and betray the Cauſe.

The ſecond are the open Atheiſts and meer Politicians who being oft times in places of power in the State; deſpiſe and neglect all matters of Religion.

The third are the Papiſts who commonly take hold of the advantages which both theſe fore-named adverſaries give againſt the Cauſe to weaken it, and thereupon ſet their own Engines of another nature a work to overthrow it.

The Profane and Hypocriticall profeſſors are ſuch as underſtand not what is meant by the power of Godlineſs, and yet being willing to be counted Religious take up the outward forms of the profeſſion & appear zealous for the Intereſts thereof, in the way of a party by which means the animoſities and diſputes for Circumſtantiall matters are increaſed; and with theſe the weaker ſort of plain hearted Chriſtians are involved into controverſies; all which cannot be called profeſſed adverſaries unto the Cauſe, for they have no deſign formed againſt it; but their way of owning the profeſſion by multiplying of ſcandals is oppoſite to the Cauſe and doth undermine it. Now to remedy the evil which doth ariſe from theſe profeſſors, there is none other way open but that the Godly and intelligent Profeſſors of all parties ſhould correſpond together, in the way of ſaving Truth and Holineſs; to own one another; and cry down the heat of diſputes concerning Circumſtantiall matters upon the grounds of

Chriſtian

Christian liberty and Moderation in bearing one with another.

As for the Atheists and the meer worldly Politicians who make a mock of those that are Godly, and mis-construe all their proceedings as if they were done only for worldly advantages; these are more directly opposite unto the Cause it self, and taking hold of the scandals which arise amongst the Professors, they thereby foment a seed of division amongst them, and make their weakness redound to the discredit of the Profession it self. Now to dis-appoint the design which Satan doth drive on, against the Protestant Cause by these his Instruments, no course will be effectual except the Godly of all parties by some mutuall Correspondency come to some joint resolution to remove the scandals which give them matter of obloquie against the ways of Godliness.

But the Papists are the most open and professed adversaries to the Protestant Cause: these build their plots upon all the miscarriages which are amongst the parties, how to stagger the weak, and to divide us more and more, by their subtile emissaries of severall sorts (which their Colledges *de propaganda fide* as they are called do maintain) in hope that thereby wee shall be made a prey unto them at last.

Now to take this advantage out of their hands, and to stop the gaps whereby they break in upon us, that they may cunningly heighten our passions, and make our divisions irreconcileable; there is no likely way but this, that some Godly and considerate party should stir up the rest to Correspond with it self, and each with another, in these main and fundamentall *Duties* and Truths of Christianity, wherein they are all united, and whereunto they have all attained, notwithstanding their different opinions in lesser matters. And except some such course be taken, there is no humane possibility to prevent the effect of the plots which the Papall Conclave hath against the Churches, which hath prosecuted and doth prosecute with indefatigable diligence, with innumerable Agents of severall sorts, with immense cost and charge, with all manner of crafty insinuations, and fair pretenses,

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and with all the zeal that either the opinion of deſerving heaven, or the hope of temporall Greatneſs, Power, and profit can breed in Superſtitious, in ambitious and coveteous minds. Therefore to countermine theſe practiſes of the common adverſaries, and to cut them ſhort of the advantages, by which they will at laſt work out their ends, if no remedy be found: this religious Correſpondency in things whereunto the Churches have attained, is abſolutely neceſſary; and without ſome intercourſe between them to this effect, it will bee impoſſible, as to men to prevent the miſchief which will enſue.

Here although it is not my deſign to make any State conſiderations a ground of this diſcourſe, becauſe the ſtrength of the Cauſe and the true Intereſt of the Goſpell is not bottomed upon the outward circumſtances of the affairs of this world, yet becauſe ſome uſe may be made of the prevailing power of Papiſts againſt the ſtate of the Proteſtants in this our age, to awaken us with zeal to our ſpirituall duty, therefore I think it will not be amiſs to make a little digreſſion concerning this matter.

If we look then upon the Proteſtant States in *Germany*, in *France* and elſe where in *Europe*, and conſider that which is obvious to all, wee may perceive by the cauſes of their preſent weakning and unſettlement their deſtiny in time to come, if thoſe cauſes be not ſpeedily removed. For it is certain that the houſe of *Auſtria* and the Papall Conclave, ſince the days of *Charles* the Fifth. When the firſt Warr about Religion was raiſed, in the year 1546. have entred into a League for the Extirpation of the Proteſtant party, which hath been to this day carryed on between them and the deſign thereof conſtantly proſecuted; nor hath any thing both firſt and laſt given them the advantages of all their ſucceſſes, ſo much as the divided affections and neglected Intereſts of Proteſtants amongſt themſelves, about matters of Religion: for the Elector of *Saxony* in the laſt war for the liberty of Proteſtants did betray and deſert firſt the Elector *Palatine* in his undertaking, and made him miſcarry in the defence of the

Proteſtant

Proteſtant Cauſe, onely becauſe he was jealous; that the *Calviniſts* (as they are called) ſhould become too great in the Empire. And then afterward he refuſed to join in the *Swediſh* Evangelicall confœderacy erected at *Heilbrum*, in the year 1633. onely becauſe he would not be engaged to maintain a War for the ſecuring of the *Calviniſts* liberties, jointly with the *Lutherans*, which the *Swediſh* undertook to do: and although at the pacification of *Munſter*, in the year 1648. the Proteſtants have carried it and gotten it ſettled by a ſtatute Law of the Empire, *viz.* that the Rights of both *Lutherans* and *Calviniſts*, and their liberties, ſhall be equally ſecured and upheld in the *Germane* Territories; yet it is manifeſt, that not onely the Emperor ever ſince hath perſecuted the Proteſtants more then ever before in his Hereditary Lands, and that neither at the following Dyet at *Ratisbone*, nor at the meeting of Deputies from all the States ſince held at *Franckfort*, nothing hath been ratified which was concluded at *Munſter*, to the advantage of the Proteſtant Cauſe; but the whole matter of that treatie relating thereunto hath rather been made diſputable, and is hitherto without effect, and wil henceforth be made void; becauſe the Pope having declared that whole Treatie prejudiciall to the Church, and conſequently null: The zealous Papiſt is bound not to keep it, though ſworn to it, ſeeing he hath diſpenced with his Oath, it being againſt the publick good of the Church. Thus although the *Swedes* did conſtrain the Houſe of *Auſtria* to a peace with the Proteſtant party: yet they will but watch for their opportunity to break it with advantage as ſoon as they can, ſo that it is very manifeſt, that the Houſe of *Auſtria* having gotten their ends to have the imperiall dignity continued in their Family, this Emperor no doubt will ſtill proſecute his deſign to bring the Proteſtant *States* under his and the Popes ſubjection, and to make himſelf abſolute in the Empire: nor is there any humane poſſibility to prevent the future prevalency of the *Auſtrian* abſoluteneſs, and the effect of the Papall league therewith for the extirpation of the Proteſtant Party, but by removing the cauſes of that weakning

and unſettlement which hath hitherto befallen unto them, which are none other but their want of concurrence and hearty Correſpondency in a common intereſt for common ſafety and Goſpel liberty. If therefore this concurrence, and the Correſpondency in religious matters, which is to be the true ground thereof, cannot be procured nor maintained amongſt Proteſtants; it is apparent that the Cauſe will be loſt, and that henceforth without a miracle (which we have no ſpecial promiſe to hope for in this caſe,) no ſafety can be hoped for to ſecure and preſerve the Proteſtant States in *Europe*; ſeeing they are not onely in *Germany*, but out of *Germany* alſo; not onely divided and ſhattered in their Counſels without any Correſpondency for a common aim, but even falling out one with another, and fiercely breaking one another's ſtrength, which diviſions the enemies ſeek with induſtry to foment, as is apparent in the conſtitution of affairs, wherein the *Dane* with the *Brandenburger* are engaged againſt the *Swede*, to make the Proteſtants ruine one another in favour of their common enemy.

Therefore ſuch as can fore-ſee this eminent danger (and every one that is rationall cannot but fore-ſee it) and ſuch as can diſcern the onely remedy thereof to be ſuch a Religious Correſpondency as is here ſued for; and yet are not willing to ſet this remedy a work for common ſafety: it is evident that ſuch are not onely unfaithfull to the cauſe of Religion, but in their hearts deſerters and betrayers of the common Intereſt of Proteſtants, which God certainly wil cal them to an account for, if he hath betruſted them with means fit to uphold the ſame for his truths ſake: for God doth give a Banner to his people for his truths ſake; and to whom the Banner is given, they are bound to diſplay it, *Pſal.* 60. 4. but how to diſplay it without ſome Religious Correſpondence towards a concurrence in the work of common edification, is not Imaginable; and therefore ſuch a Correſpondency is abſolutely neceſſary.

If the diſadvantages which Proteſtants lye under at this time for want of a mutual Concurrence in their common Intereſt,

tereſt, ſhould be reckoned up in particular, this diſcourſe might be inlarged into a great Volume; but this is not ſutable to my ſcope, and needleſs at this time; it wil be ſufficient to obſerve, that whereas heretofore in the Empire, the voyces in the Electoral Colledge were equall, *viz.* three Proteſtants, and three Papiſts; and the War was raiſed for the caſting voyce; namely that of the King of *Bohemia*, whether the Proteſtant or the Papiſt ſhould have it: now it is apparant that the iſſue is not onely a determination of that voyce, to be Hereditarily annexed unto the Houſe of *Auſtria*, but that in the other voyces of that Colledge, the Papiſts have gotten four for three, ſo that in the Supream ſphere of the Empire, the Proteſtant party is wholly weakned; and if (as there is cauſe to ſuſpect) that the Prince of the *Saxon* Electoral Houſe, may turn Papiſt, then it is likely the five Papiſts will caſt out the two remaining Proteſtants, *Brandenburg* and *Palatin*, which are ſo weak already that they can make no defence, if any aſſault ſhould be made againſt them.

As for the other diſadvantages both within and without the Empire, there is ſcarce any great Proteſtant Family, but the Papall induſtry hath gotten ſome branch of it to graft it upon the old Stock; by which means all manner of inſtruments are prepared to divide and break them within themſelves: as formerly the Emperor *Charles* the Fifth, brake the *Saxon* Family by ſetting *Maurice* againſt *John*.

In *France*, all the places of Security which the Proteſtants had, are taken from them, and that which in former time the Romane French Church rejected as a prejudice unto their liberty, is now received and admitted, *viz.* the Council of *Trent*, which the Papall Conclave, and the Houſe of *Auſtria* have made a yoke to bee impoſed upon the necks of all States throughout *Europe*; and who ever will not ſubmit unto it, is to be cut off. Thus both in *Germany* and in *France*, the deſign of ſuppreſſing the Proteſtant profeſſion, is ſtrongly carried on; and there wil be no poſſibility to hinder it in humane appearance, but all appearance to haſten it, if there can be no Religious Correſpondence ſet a foot amongſt the heads of the

Proteſtants to concur in thoughts which ſhould advance the Goſpel, and ſettle the grounds of common unity in God's way for their mutual preſervation. Such then as are betruſted with the publick management of the affairs of Proteſtants, and make it not any part of their work to advance a Religious Correſpondency to this effect amongſt them, when they have the means in their hand, and ability and opportunity to do it, will have much to anſwer before God. Therefore ſuch a Correſpondency is abſolutely neceſſary to be intended and maintained; not onely for the advancement of the Truth of the Goſpel, in ſerving Chriſt with one ſhoulder againſt Antichriſt; but in reſpect of outward ſafety, and the ſecuring of our Naturall and Spirituall Rights and Liberties, to our ſelves, to our Brethren, and to our Poſterity.

Of the Engagement of the State.

HItherto I have reflected upon the reaſons which ſhould indnce the Godly profeſſors in theſe Nations to intend the duty of Holy Communion and Correſpondency amongſt themſelves and with their neighbours, for the manifeſtation of the Truth of the holy profeſſion and the maintaining of Chriſt's Kingdom unanimouſly in this our Generation; now it remaineth to ſhew how farr they are engaged beyond others in this work, and that the State it ſelf as Chriſtian is not free from this engagement, but ought to mind it and advance the work in a leading way; for if it hath been made out convincingly both upon ſpiritual and rational grounds, that not only for the advancement of Chriſt's Kingdom in the world, but alſo for the outward ſafety and preſervation of the Churches which from within are undermined and from without are aſſaulted, a Religious Correſpondency is abſolutely neceſſary for them. Then an enquiry may be, and ought alſo to be made further, of two things.

First,

First to whom the procurement of this Correſpondency doth chiefly belong.

Secondly, how it may be procured and maintained amongſt the Churches, and to anſwer in general terms theſe Queſtions I conceive we may ſay thus.

That the procurement of this Correſpondency, doth chiefly belong to thoſe who ſtand moſt in need thereof for their own welfare and ſafety, and who have moſt eminently engaged themſelves to undertake the procurement of it. And Phil 2. 4. Heb. 10. 24. that the way to procure it amongſt the Churches, can bee none other but a Chriſtian endeavour to live and converſe with other profeſſors in the Communion of Saints, which is not to look to our own things alone, but that every one ſhould look alſo to the things of others; and in the conſideration of others, to provoke them unto love, and to good works of a common concernment.

Thus much in general: but then to anſwer the firſt Query in particular; I conceive it may be truly ſaid;

That the Godly Party living in this Common-wealth, doth ſtand in more need of this Correſpondency for the welfare of their Cauſe, and for their own ſafety, then any other Churches do; and that the ſame Party, together with the State, hath more eminently engaged it ſelf towards God and men, to undertake the procurement of this Correſpondency, then any other State or Churches have done. And to make out both theſe aſſertions to bee truths, I ſhall briefly offer theſe conſiderations.

Firſt in reſpect of the need which they ſtand of it; it is in my apprehenſion thus.

The Godly Party of this Nation with the State hath been led forth in a peculiar way of acting againſt the world, and againſt Antichriſt, which others have not been acquainted withall.

This acting hath ſet them in oppoſition, not onely to the world and Antichriſt, in a more direct way then others, but alſo put them at a diſtance from their Brethren themſelves; who partly by reaſon of their weakneſs, partly for want of

that information which we ſhould have given them; partly becauſe they have been prepoſſeſſed with falſe and injurious informations againſt us, & have been for the moſt part ſo offended at us, that they have ſcrupled very much, and many ſtill ſcruple to own us as Brethren, and look upon us rather as Apoſtates from the Cauſe, and ſeparate from all Relation towards other Proteſtants; in their eſteem we are a new thing, ſtart up and ſtanding alone by our ſelves. Now to bee in ſuch a condition, ſeems to be for us very unſafe, for if our enemies be able without any controule, to repreſent us unto the world, and to the Profeſſors of the Goſpel, as giddy and unſettled men, fit only to diſtribute and not build any thing; and if we take no thought how to vindicate our Cauſe from falſe aſperſions towards our Brethren, and towards men of impartial judgment: the Cauſe of Chriſtian and civil liberty which we have undertaken and maintained hitherto, cannot proſper, but muſt needs at laſt miſcarry in our hands. For the proſperity of the Cauſe, is nothing elſe but the gaining of Godly mens affections at home and abroad to it: and if we make no Application to our Godly Brethren and neighbours, to ſet them right, and inform them of the truth of our Cauſe and proceedings, and to intereſt them to Correſpond with us upon a Goſpel account; how can our proceedings be ſucceſſefull? how can our Cauſe be juſtified? and how can we promiſe ſafety to our ſelvs. when our profeſſed enemies, together with our miſled neighbours, ſhall jointly conſpire and riſe up againſt us? I know, and am confident that the cauſe will proſper in God's hand, and that he will carry it on, and preſerve the Inſtruments thereof, who follow him in his way; but I do not ſee any ground to believe that he wil do it without the ordinary Goſpel-means of propagating the Truth, & of maintaining the Communion of Saints. If then he doth intend to preſerve us, and to make uſe of us any further in this his work, I am very confident that he will ſet us in the way whereunto he hath promiſed to give a bleſſing, which is the way of brotherly love; in a Religious Correſpondency towards the reſt of the Churches profeſſing his name in the Truth.

Truth. By how much then our undertakings are more reſolute and deſtructive to the courſe of the world, by ſo much they are the more difficult to be carried on; and therefore we ſtand the more in need of the help and concurrence of the Godly, every where to carry it on with us to a good iſſue. And by how much our preſent leaders in the cauſe are leſs intereſſed in the Godly Party abroad; by ſo much if they deſire to provide in God's way for the ſucceſs of the Cauſe, and for their own ſafety therein: they ſhould the more apply themſelvs to advance a Goſpel-intereſt towards all the profeſſors thereof; and maintain with them to this effect, a Religious Correſpondency therein. For as a man that is in a fight, doth not make uſe of any one of his members alone; but all the members of his body are ſet in a poſture to concur, and ſupply mutuall ſtrength as ſtanding in need of each others help: ſo in this conflict of the body of Chriſt againſt the powers of the World, and the ſubtilty of Antichriſt; as all the Churches are aimed at and aſſaulted, ſo they ſtand in need of one anothers help; and that part of the body which is moſt violently aſſaulted, ſtandeth moſt in need of the aſſiſtance of the reſt for its ſafety. Now it is without all doubt, that the Godly Party of this Nation, is moſt in the eye of the enemie; and when the univerſall breach (which is near at hand) between Proteſtants and Papiſts ſhall be made, it will be moſt violently put at; therefore it doth ſtand moſt in need of help, and is bound for its own ſafety in a Goſpel-way to endeavour to receive it.

But the matter of danger wherein we are more then others, is not the onely reaſon which doth oblige us to procure this Correſpondency more then others; but the engagement which lies upon the Godly Party and the State it ſelf of this Nation more eminently then upon others to procure it, is another obligation binding us thereunto.

This Engagement is eminently apparent in three Declarations of the State.

Firſt, in the Remonſtrance of the State of the Kingdome, publiſhed by the Parliament, *Anno*, 1641.

Secondly,

Secondly, in the Nationall League and Covenant of both Kingdoms.

Thirdly and lastly, in the Declaration of the Parliament published the 12 of *July*, in the year 1653.

In the Remonstrance of the State of the Kingdome, at the latter end thereof, the Clause obliging the Godly Party which then did manage Publick affairs, to mind a Correspondency towards forraign Protestants, is expressed in these words.

We will labour by all offices of friendship, to unite the Forraign Churches with us in the same Cause; and to seek their Libertie, Safety, and Prosperity, as bound thereunto by Charity to them, and by wisedome for our own good: for by this means our own strength shall be increased, and by a mutuall concurrence to the same common end, we shall be able to procure the good of the whole body of the Protestant Profession.

This is as solemne a promise, fully and expresly obliging them to seek this Concurrence and Correspondency, as can in so few words be expressed.

In the National League and Covenant, the last words thereof engage also deeply those that did swear it, to desire affectionately as in the presence of God, and consequently when opportunity should be to endeavour sincerely this.

That the successe of our proceedings, may be deliverance and safety to all God's people, and an encouragement to other Christian Churches groaning under, and in danger of the yoke of Antichristian Tyranny, to join with us in the same or like Association and Covenant to the Glory of God, the enlargement of the Kingdom of Christ, and the peace and Tranquility of Christian Kingdoms and Common wealths.

This profession being made in presence of God, with a hand lifted up unto Heaven by the Godly Party of both Nations, as it is conscionably to be minded; so it cannot reach the End for which it is made, to give an encouragement to other Christian Churches, to assert jointly with us their Gospel-Liberty, except we endeavour to maintain a Religious Correspondency with them.

In

In the Declaration of the Parliament of the year 1653. the addreſs is made in expreſs terms: *To all God's people as well in Neighbour Nations as in this*, the proteſtions are more zealous and large to this effect, then any of the former. *For they declare a great expectation of the breaking forth of the Kingdom of Chriſt in all the earth, they manifeſt their faith and hope to this effect: That God will not ſuffer his people here to deal falſely with him in his Cauſe, till he hath accompliſhed his great work, and brought about his great ends: And thereupon they make an earneſt prayer, that God would unite their hearts to himſelf, that they may be one amongſt themſelves, and with all the people of God, who are members of the Body of Chriſt; and that they may bee fitted and uſed as Inſtruments in the hand of God for a more full and clear revealing of the Lord Jeſus, and a right promulgation of the bleſſed Goſpel, and the true intereſt of his Kingdom, and the advance thereof, that oppreſſing yoaks may be broken, and all burthens removed; that his Tabernacle may be fully raiſed up, and his Temple built by his Spirit, that all his people may have one lip, one heart, one conſent, one ſhoulder to bow down and worſhip him; that the envy of* Judah *and* Ephraim *may be taken away, that they may be one in one fold with one Shepherd; that the Swords and Speares may bee turned into plough ſhares and pruning hooks, and the earth filled with the knowledge of the Lord, as the waters cover the Sea.*

Now where ſuch profeſſion are ſo ſolemnly and ſo largely in a publick way addreſſed unto God, and all his people in this and in Neighbour Nations, and made in a manner the chief matter which was aimed at in that Nationall Aſſembly of the States in Parliament; what can be conceived more obliging towards the undertaking of the work? If therefore we ſhould put forth no endeavours to perform this Duty, whereof wee acknowledge our ſelves ſo fully convicted, by ſo many Profeſſions, and Vows, and Prayers, and Declarations; will it not be a guilt lying ſo much the heavier upon us in the day of our accounts, by how much the more we have engaged our ſelves unto it. Certainly God will not be mocked; and if after ſo many Proteſtations in

times of diſtreſſe, and Deliverances ſince obtained, and Succeſſes given in to inable us to perform our Vows and Engagements; we ſhould undertake nothing towards the diſcharge of this duty, which lyeth ſo eminently upon us, our guilt will ſuddenly overtake us, and the puniſhment thereof, if not prevented by ſome attempts ſuitable to our Engagements, will be fearfull and ſevere.

Therefore that it may bee prevented, the ſecond Query ſhould be laid to heart, *viz. How a Religious Correſpondency may be procured and maintained between the Godly Party of this Nation, and the Forraign Proteſtants.*

But to Anſwer this Second Query before any reſolution appear, that the Duty of Correſpondency will be intended, ſeemeth ſuperfluous if not prepoſterous; it will then bee ſeaſonable to ſpeak of this thing when ſome ſhall be deputed to take the matter into conſideration and undertake the management thereof.

In the mean time let me take God and all that are Godly in theſe Nations to witneſs, that I have herein not been wanting to my duty, but have diſcharged my conſcience in faithfullneſs to the Churches and to the State of theſe Nations, concerning this great concernment, if others who ought to mind it without partiality no leſs ſerieuſly then I do diſcharge not their Duty in their places, when called upon, and when the opportunity doth require their concurrence, the fault will lye ſo much the more heavily upon them, by how much they have been more earneſtly preſſed to mind their Duty: Nor can any pretence be alledged why it ſhould not be done at this time without any delay, Is it not now ſeaſonable, yea neceſſary, that we ſhould lay the animoſities and intereſts of parties aſide, to imbrace a Goſpell-Intereſt? and is the Goſpell-Intereſt any thing elſe, then that all who have received the Truth which is after Godlineſs, ſhould own one another in that whereunto they have attained? and walking by the ſame Rules mind the ſame thing? which is the end of the Commandement to ſerve one another through love, out of a pure heart, out of a good Conſcience and out of Faith unfeigned

unfeigned. Why may we not all declare that whereunto we have attained? are we not bound to give an account of the Faith and hope that is in us? ſhould we not cauſe our light to ſhine, that others may ſee it, and glorifie our Father which is in heaven? what ſhould then hinder a concurrence amongſt us, to advance the Profeſſion of our unity in Fundamentalls, and in the Rules of mutuall edification? Verily I am not able to conceive any thing except it be a leaven of jealouſie; and the animoſities, which the divided parties aſwell for State Intereſts, as other outward concernments, have fomented amongſt themſelves hitherto; Now the Lord perſwade us to give up our deſires to him, and teach us to drown all prejudices in his love, by ſubordinating all our private concernments unto the great concerment of the Kingdom of Chriſt which is Righteouſneſs, Peace, and joy in the Holy Ghoſt, for he that ſerveth Chriſt in theſe things (ſaith the Apoſtle) is acceptable to God and approved of men: therefore (ſaith he) *Let us follow the things which make for Peace and things wherewith one may edifie another.* Rom.14.18,19 I believe that all who are Godly in all the parties are grieved to ſee the viciouſneſs of the times, and indeed who cannot but lament to find that the deliverance, and the liberty which the Lord hath miraculouſly beſtowed upon us to the end we ſhould ſerve him, according to our Vows and Promiſes made in the time of our diſtreſs; are now turned into Licenciouſneſs, ſo that no where is ſo much exceſs of Riot and Wantonneſs, with Pride and Covetouſneſs, with oppreſſion and deceitfulneſs, as here in *England*; where nevertheleſs the Goſpell is more purely and more powerfully preached then in any other Proteſtant Churches of *Europe*; it is true that the members of the ſeverall Congregations are not guilty of this,, becauſe their overſeers look after them, and they are lyable to cenſure if they misbehave themſelvs: but theſe members of Congregations make not up the Body of the Nation, and the diſſolute unrulineſs of the common ſort, and of all that will exempt themſelvs from being under any Diſcipline is without reſtraint by reaſon of the ſcandals of the diviſions

and diſtances whereinto profeſſors are fallen. So that their want of unity in upholdingthe ways ofGodlineſs,hath opened a door to all diſoluteneſs to break out upon the face of the Nation; and it may be truly ſaid but not without griefe, that if any one abſtain but from giving Scandal on the Lord's day, he may be in all other things as ungodly and profane as he will: Now to remedy the exorbitancy of the diſorderly walking of thoſe that belong to no Congregation; for whoſe ſake the name of God, and the holy profeſſion is evill ſpoken of amongſt the adverſaries; were it not expedient that the Godly of all parties, ſhould agree at leaſt in this amongſt themſelves, to recommend the care of reforming ſuch abuſes unto the civill authority; for ſeeing ſuch as belong to no Congregation, but live as Atheiſts in the World, fall under the inſpection of thoſe whom God hath intruſted with the Government of State, it would be very ſutable, to the zeal of thoſe that are Godly wiſe, to intreat jointly the authority which God hath eſtabliſhed over all the publick concernments of the Nation, to Regulate the converſation of ſuch as walk without any controule in all manner of Laſcivioneſs and diſorderlineſs, and who knows but that the concurrence of all parties in this deſire, might by God's bleſſing give an overture to concur and correſpond in other matters alſo relating to his Kingdom to remove other ſcandals which break forth amongſt the Profeſſors themſelves; which I hope the Lord wil grant for his name ſake, & therefore ſhal not ceaſe to pray that the God of our ſalvation who hath been wonderfull in Counſel and excellent in working for us, who hath pluckt us as a brand out of the fire and turned the Counſells of our enemies and Achitophels into fooliſhneſs, who hath cauſed light always to ſhine out of the dark clouds which have covered us, who hath brought us by his Almighty arms as upon Eagles wings unto this ſettlement wherein we are, and who hath done all this not for our ſakes but for his owu Holy name ſake that it might not be profaned amongſt the Heathen; I ſay my prayer is and ſhall be that this God of our mercies, would pardon all our unthankfulneſs for the

bleſſings

bleſſings beſtowed upon us; and that notwithſtanding our unworthineſs he would graciouſly perfect the work of Reformation begun, which ſticks ſo much upon our hands, for he it is alone who can work all our works in us and for us; he it is who alſo will do it. O Lord our God are not thy gifts and graces without Repentance? art not thou the ſame from Everlaſting to Everlaſting and changeſt not? haſt thou not in our deepeſt backſliding when we were even returning into *Egypt* and when our leaders cauſed us to erre, reſcued us out of their hands, and ſet us in a large place as at this day? and wilt thou do all this to no other purpoſe but to deſtroy us? Shall the dead whom thou doſt caſt off in thy wrath praiſe thee? and when thou haſt brought us to the door of a ſaving Reformation and given us a deſire to enter into it, wilt thou ſuffer it to be ſhut upon us? wilt thou ſuffer the enemy after ſo many glorious manifeſtations of thy preſence at laſt to ſay where is now their God? where is he in whom they have truſted? Truly we have truſted in thee, and ſtill we have none in Heaven but thee and in earth we deſire none beſides thee; there is none elſe to be truſted into: for beſides thee there is no Saviour, nor refuge in time of trouble. But we like *Jeſurun* are grown fat, and have kicked; we have forſaken the Rock of our ſalvation, we have rebelled and vexed thy Holy Spirit, we have forgotten our Vows, we have turned thy grace into wantonneſs the liberty obtained into licentiouſneſs, the Goſpel of Peace into contenciouſneſs; the Truth into formality, and the unity of the Spirit into diviſion and ſingularity: Therefore the Intereſt of thy Kingdom, which is our only ſtrength and glory hath been lightly eſteemed and neglected; ſelf intereſts have been followed; and from thence the fruit of our own animoſities, ſtrife and envies have overtaken us. What ſhall wee ſay O Lord our ſins do teſtifie againſt us; wee are aſhamed to look up unto heaven and our confuſion doth cover us; if thou hadſt not beſtowed the richeſt of thy graces upon us, or if we were ignorant of our duty, our guilt would not be ſo heavy, but herein is our ſin exceeding ſinfull, that we do talk of thy Counſell and will,

more then all the world beſides, and yet do little or leſs then any to fulfill it; for hitherto all have ſought their own, and few or none the things of Jeſus Chriſt; fewer do ſeek him for his own ſake only, yet he hath ſought us, and that for our ſake even then when we were his enemies. O the depth and hight of thy love! What ſhall we render, what can wee return to thee again? Shall wee not love thee ſtill, ſhal we not relye upon thy mercy: ſeeing wee know that there is mercy with thee that thou may'ſt bee feared? O then let not our hearts be hardned any more from thy fear, but let us now draw neer unto thee, upon the account of Jeſus Chriſt who hath loved us and waſhed us in his own blood, let us find acceſs at the throne of Grace, to receive not only merciſull forgiveneſs for what is paſt, but ſupply of preſent help in this time of our need.

Help us to a true Goſpell frame and ſettlement within our ſelves, through love to thee, to thy Truth and to each other without partiality.

Help us to advance thy Kingdom in the Communion of Saints towards all thy Churches abroad, whoſe outward ſafety is wrapp'd up in our Peace and ſettlement.

Help us to mind the oppreſſed for the Truth's ſake, being willing asthou ſhalt enable us to bear their burdens.

Help us to mind thy ancient people the ſeed of *Abraham* thy friend, and the remnant of the Gentiles till the fulneſs thereof come in.

Help us to oppoſe effectually all Tyrannicall and impoſing powers and practiſes of Antichriſtian ſubtilty, by the lifting up and maintaining of the Standard of Chriſtian liberty and Truth according to the Goſpell. and to theſe effects.

Let the Spirit of wiſedom and counſell, of ſtrength and courage, of all virtue and grace in the fear of thy name; reſt upon the head and heart of him whom thou haſt ſet over theſe Nations to govern them in Righteouſneſs.

Let the ſame Spirit dwell and preſide in the great counſell of theſe Nations, that they may with one ſhoulder unanimouſly concur to heal our breaches, to join unto thee, to ſettle a laſting Reformation of all our diſorders in Judica-

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tures, of all publick ſcandals amongſt profeſſors; of all defects and corruptions of Piety and Learning in the Seminaries thereof, whether in the Univerſities or in inferiour Schools of common education.

Let the Magiſtrates in all places be found faithfull to their truſt, and the Miniſters of thy Word be as thine own mouth to thy people and ſhining lights before them in the beauty of Holineſs.

Let the Armies by Sea and Land fight always under thy Banner, and being faithfull unto thee and thy Cauſe for the relief of the oppreſſed, go thou before them as their Captain with thy preſence, and let thy Glory bee their reward.

And laſtly, let all the people of theſe three Nations from *Dan* to *Berſheba* be owned by thee as thy people: and enjoying thy Ordinances in the Purity thereof, the unclean Spirit and thoſe that uſe a rough garment to deceive the ſimple, may be caſt out; and Peace and Truth many continue with us ſo long as the Sun and the Moon ſhall laſt. Grant according to the riches of thy grace theſe and all other things ſubſervient thereunto for the ſake and in the Name of Jeſus Chriſt thy Son and our Saviour to whom with thee and the Holy Ghoſt be given all praiſe and glory for ever and ever, *Amen*.

FINIS.

A Poſtſcript
To the Chriſtian READER.

TO fill up this Page which otherwiſe would have been empty; I ſhall impart unot thee an extract out of Sir *Edwyn Sands* his Book called *Europæ Speculum: or a View of the State of Religion in the weſtern parts of the world*, page 183, with my obſervation thereupon.

He ſaith thus, *The end (of theſe unhappy differences in Religion between the Reformed and Lutheran Proteſtants) will be that their enemies ſhall laugh when*

when themselves shall have cause to weep, unless the graciousness of God stir up some worthy Princes of renown and reputation with both the sides, to interpose their wisedom, industry, and authority, for the uniting of these factions, or at least wise for reconciling and composing those differences in some tolle able sort; a work of immortall fame and desert, and worthy of none other but of them, of whom this wicked base world is not worthy.

Sir *Edwyn* hath been a true Prophet in this matter; the enemies of the Truth have had cause hitherto; and have now cause to laugh at both our Ecclesiasticall and Civill divisions, and to hope thereby for our ruine: and I cannot disprove the remedy which he proposes, namely that some Princes of power with both sides should interpose either to unite the parties, or at least to allay their differences; I say this indeavour of Princes is not to be disowned; onely I would have this caution added, that their endeavour in doing this should not be so much Authoritative and Magistraticall as Christian and Evangelicall; if then they and their Counsellours could without Politicall ends and Interests in true simplicity and Christian sincerity take the work in hand; to follow it as becometh those that serve Jesus Christ in his Gospel-way, to lead men to the principles of love, of moderation, and mutual forbearance, there might bee hope by their means to effect something in the work. But hitherto their interposing hath been very little effectuall because the jealousies of States have been and are such amongst those that manage the affairs of the world; that for the least difference upon any circumstantial punctillio of greatness they either fall out or at least break off all concurrence in common designs. And if at any time they do concur in settling matters relating to Conscience, they then as States men in Authority, impose them, in a way wholly inconsistent with Gospel liberty; which can never hold where the light doth more and more break forth: For this cause the whole difficultie doth lye in managing the Spirits of men with Christian meekness to gain them to their duty, which is

First, willingly to declare that whereunto they have attained and wherein they agree with others.

Secondly, faithfully engage themselves to observe the Rules of inoffensive walking notwithstanding such differences as are exstant among them, if these things could be attained (not by any command but by a loving perswasion) from each party, the work might be done both there and here; where we have as much need of healing as any where else.